# The LUTHERAN

ING LUTHERAN
ICAL SEMINARY
RARY

**CONGRATULATING THE SECRETARY**

**Dr. Reinartz (right) honored on anniversary**

L. 39, No. 20

FEBRUARY 13, 1957

0 CENTS

# JACOB'S LADDER

THERE WAS ONCE A MAN who envied Jacob because of his dream. Night
night he would go to bed thinking of the heavenly ladder, in the hope of drea
about it. He had made his mind up to climb the ladder, if he did have the drea
peep in at the window of heaven and catch a glimpse of the throne of God.

One night, at last, the dream came to him. He was in the desert facing Jac
ladder. All the angels had fled as he approached.

But he could not climb the heavenly ladder. Its end stood inches from the gro
and it swayed perilously in the air. There was nothing in sight on which to ancho

THE MAN BECAME AWARE of a heavy object encumbering his hands. At the sa
time he heard a great voice coming out of the window in heaven: "Break it in t
and use the pieces to anchor the ladder!"

But the man fled in horror. The object in his hands was his own heart.

—FRANCISCO MOLIN

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COVER PICTURE. Dr. Clarence C. Stoughton congratulates ULCA Secretary F. Eppling Reinartz at dinner given in honor of his 10th anniversary in office. Story on page 37. (ULCA-PRT photo.)

# THE CHURCH IN THE NEW

## New refugee law sought

The National Lutheran Council at its annual meeting early this month joined with other church groups in asking new legislation that would admit refugees under regular immigration quotas and laws. Similar action had been taken by Church World Service, relief agency of the National Council of Churches. The New York Board of Rabbis had declared that the Hungarian refugee situation demonstrated the "inadequacy and injustice" of the McCarran-Walter Immigration Act and demanded its repeal.

As if in response to the NLC request, President Eisenhower one day later in a special message to Congress suggested revision of immigration procedures. The President urged an increase in the number of aliens accepted annually into the U.S., with a more equitable quota system based on 1950 population figures rather than the present base which uses 1920 figures. A flexible system so that quotas not used by one country could be applied to another was also advocated by the President, who asked Congress to rewrite the McCarran-Walter law.

## Duty of sponsors questioned

The NLC had a special reason for asking clarification of refugee laws, Dr. Paul C. Empie, executive director, told the meeting. State and national legal agencies differed in interpreting the responsibility of sponsors, he reported. California was planning as a test case to sue the NLC for support for two Baltic refugees who were patients in state mental hospitals.

According to the prevalent understanding of the 1948 Displaced Persons Act, sponsors had promised to provide jobs and lodging for newcomers and to that they did not become public cha for five years after their arrival, Empie explained. The California at ney general maintained that this resp sibility continued for the entire lifet of the refugee. Such an interpreta placed an unbearable burden upon sp sors, Dr. Empie replied, noting that gressional leaders had agreed that a year limit had been intended in the

The NLC commissioners voted to quest Secretary of State John Fo Dulles to intercede by obtaining an ficial ruling from U.S. Attorney Gen Herbert Brownell.

## Reinartz renamed president

All officers of the NLC were re-elec at the opening session of the Atlantic meeting. Named president for a sec one-year term was Dr. F. Eppling R artz, ULCA secretary. Vice presiden Dr. Norman A. Menter, president of Michigan District of the American theran Church.

A ULC layman, Fred C. Eggerstedt New York, was again chosen treasu Secretary is Dr. Raymond M. Ols Evangelical Lutheran Church stewards director.

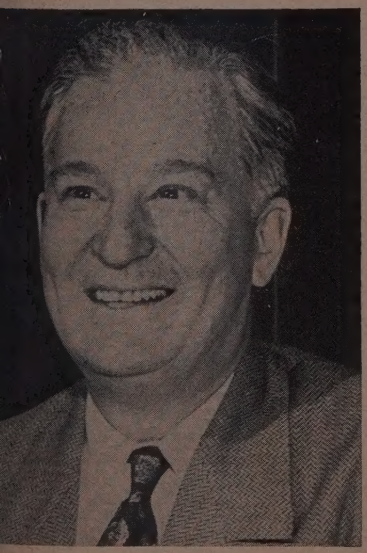
As part of its meeting, the N marked the 50th anniversary of the ginning of Lutheran student work America. Present was Dr. Howard Gold, retired Pennsylvania Ministeri pastor, who in 1907 went to Madis Wisconsin, as the first Lutheran pas specifically called to minister to studer At that time there were 300 Luther students at the University of Wiscons Now there are 3,000. Through its Di sion of College and University Work,

C now has 547 pastors and counselors
istering to students on campuses
oughout the country, reported the di-
on director, Dr. Donald Heiges.

### ges support for public schools

Emphasis on parochial schools in many
ts of the U.S. "has tended to stifle and
iate the ability of the public schools to
the kind of support they need," Dr.
car A. Benson, president of the Au-
tana Lutheran Church, declared at the
C meeting.

The Roman Catholic Church in many
as has its people "so regimented that



HEADS LAYMEN'S MOVEMENT

*. Everett Mitchell, prominent radio
d TV personality, was elected presi-
nt of the ULC Lutheran Laymen's
ovement for Stewardship. Long an
ive churchman, Dr. Mitchell several
ars ago established the annual "Stew-
dship of Life" awards. He is chairman
the Consulting Committee for the ULC
pt. of Press, Radio and Television.*

it manages to defeat all legislation for appropriations for public schools," the Augustana churchman declared. "I am also disturbed very much by the tendency of Lutheran churches everywhere to establish parochial schools."

Dr. Benson said the implication was that parochial schools provided a "good atmosphere" and that public schools were "bad and getting worse, so let them go to the devil." All citizens ought to "do their utmost to make public schools the best for all concerned in America," he urged.

Harold Levander, Minnesota attorney, said that parochial school advocates in areas where there was a large Roman Catholic population worked to get public school bond issues defeated. The NLC adopted a resolution urging public schools as the "chief instrument of general education," but adding that "under special circumstances parochial schools have a place."

### Wrigley to be reinstated

One year ago a special convention of the Northwest Synod had considered reports of investigating committees, approved verdicts holding the Rev. George P. Crist, Jr. and the Rev. Victor K. Wrigley guilty of doctrinal deviation, deposed them from the ministry. Mr. Crist resigned from his congregation. Pastor Wrigley's congregation, Gethsemane Church in Brookfield, Wisconsin, a Milwaukee suburb, rejected the synod's findings and by a large majority asserted loyalty to its pastor. In later actions, Northwest Synod officials left the door open for Pastor Wrigley's return to good standing when he could show proof of his adherence to Lutheran doctrine.

Last month the synod's examining committee met at Minneapolis, heard Pastor Wrigley present a statement of his

Christian faith. After "searching and exhaustive" investigation of the statement and questioning of the pastor, the committee decided that it would recommend to the Northwest Synod convention at Appleton, Wis., on May 21 that he be reinstated to the Lutheran ministry.

"We picked the statement apart and could find no error in it whatsoever," said the Rev. B. F. Stecker of Fond du Lac, Wis., committee chairman. Another committee member, Dr. A. A. Zinck of Milwaukee, said Pastor Wrigley had made "a fine and full confession of faith" and that he is "in full agreement with the doctrinal position of the Lutheran church."

## LWF officials enter Hungary

A German Volkswagen was waiting at the Budapest airport on Jan. 30 as two Lutheran World Federation officials arrived for a visit to Hungary, to investigate the general situation in the Lutheran church and also to arrange for the participation of the Hungarian churches in the distribution of relief material.

Dr. Carl E. Lund-Quist, executive secretary of the LWF, and the Rev. Mogens Zeuthen, LWF East Europe secretary, were believed to be the first non-government visitors to enter Hungary since the October revolution. Dr. Lund-Quist is an American citizen, Pastor Zeuthen a Dane. Application by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, for a visa to accompany them on the trip had been refused.

After using the Volkswagen on their Hungarian itinerary, the two LWF officials planned to present it to Lutheran Bishop Lajos Ordass for his official use. They were scheduled to meet many Hungarian Lutheran pastors at a convocation in Budapest on Feb. 1 and also to confer with government officials.

## Red regime limits school religion

Recent reports over the Budapest r had declared that the "freedom of ligion" promised by the Red puppet ernment of Premier Janos Kadar w include religious instruction for chil in Hungary's schools. Such instruc had once been compulsory.

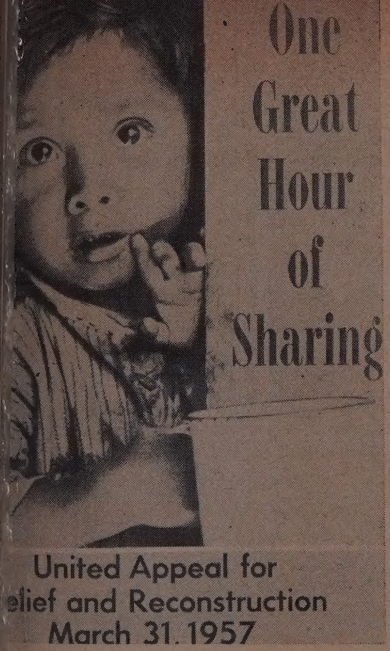
Early this month there was a s change. Commissioner of Educa Albert Konya ruled that only chil who were enrolled for religious trai prior to the October uprising may tinue to receive such training. Addr ing a conference of school officials, denounced teaching of religion in sch because it "curbs the children's de cratic outlook" and because "reaction forces have been using religious cla for propaganda purposes."

Premier Kadar told a workers' mee in Csepel, a Budapest suburb, that loud-mouthed people" who were clam ing for religious instruction for their c dren in public schools were "coun revolutionaries" and "plotters."

## Roman Catholics ponder future

Praising the co-operation between R man Catholics and Communists in land, the Budapest radio last month t the occasion to denounce Cardinal Jo Mindszenty as one who "did not think the true interests of the Hungarian tion."

The Roman Catholic prelate to refuge in the U.S. embassy in Budap last October when Soviet forces enter Hungary to crush the people's uprisi He had been freed by insurgent forc after having been held in prison or unc house arrest since 1948. Recent repo indicated that the cardinal was using t ambassador's office as a private cha and that several rooms in the embas have become his living quarters.




POSTER FOR RELIEF APPEAL

*Vith March 31 set for the "One Great Hour of Sharing" appeal in U.S. Protstant churches, this poster will be widely displayed during the coming months.*

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Late last month a conference of Hungary's Roman Catholic bishops was held under the chairmanship of Archbishop Josef Groesz of Kalocsa, who had been acting head of the Roman Catholic Church in Hungary since Cardinal Mindszenty's arrest. Purpose of the conference was reported to be to make plans for the Roman Catholic Church's future policies and activities in Hungary.

### LWR aids Hungarian refugees

For distribution among Hungarian refugees in Austria, Lutheran World Relief last month sent overseas a shipment of 785,444 pounds (nearly 393 tons) of food and clothing, Bernard A. Confer, executive secretary of the agency, reported. The shipment included bedding, shoes, clothing, foodstuffs and nearly 94 tons of cheese, donated by the U.S. government.

Impressive as such figures sound, they represent only a small part of LWR's total effort, Mr. Confer pointed out. During 1956, the agency's 11th year of operation, food, clothing and medicines totaling 37,500 tons and valued at more than $14 million went to 12 countries in Europe, Asia and Africa, Mr. Confer said.

The agency also reported a record response from U.S. and Canadian churches to the Thanksgiving clothing appeal. Dr. Franklin Clark Fry, ULCA president who also heads LWR, announced total contributions of 2.8 million pounds of clothing to the appeal, an increase of 20 per cent over the previous year.

"Awareness that LWR is working to help needy Hungarians" stimulated the response, Dr. Fry said. The agency "keeps in mind also Arab refugees, Chinese refugees and German refugees," he added, pledging that it will continue to "reflect the attitude of Jesus Christ" by aiding the needy everywhere.

### Refugees shun Israel

Among the estimated 130,000 Hungarian refugees who had crossed the border into Austria were about 14,000 Jews. Israel had promptly invited all Jews to her shores and offered to move them out of Austria within 48 hours. According to a report to the New York *Times*, only 900 Jews accepted the invitation. Others chose to remain in Austria in hopes of going to the United States or, as a second choice, Canada.

Israel's desire to welcome the refugees lay partly in the fact that most of them were young and many were skilled work-

ers. Representatives of Jewish agencies visited the refugee camps to persuade them to come to Israel, but with little success.

Refugee officials described the young exiles as completely ignorant of Jewish lore and education. Some were said to be openly hostile to Israel and the idea of a "Jewish state."

## Bus boycotts spread

Racial tensions in South Africa have been more acute than in almost any other part of the world. Through its *apartheid* policy, the government of the Union of South Africa has insisted on extreme segregation of "Europeans" and "coloreds." Group areas have been set up for people of different races and large segments of the native population have been ordered to move.

Last month the bus boycott program which gained wide attention last year for the Negroes of Montgomery, Alabama, appeared to have spread to another c tinent. After fare increases had been into effect, some 63,000 African wo in Johannesburg refused to ride b organized car pools. Some workers cluding women, walked 20 miles dail and from their jobs.

Aiding the Africans was Angl Bishop Richard Ambrose Reeves Johannesburg. Bishop Reeves said government was to be held respons for the boycott because it refused alleviate poverty among the Afric Since segregation laws made it impos for the natives to live near their w the bishop urged that the burden of creased transportation costs should borne by the state.

The bishop braved bullets to mi with the natives at boycott meeti Other churchmen who had opposed government's racial policies, notably Rev. Trevor Huddleston, had been for to leave the country.

ANGLICAN BISHOP AIDS BUS BOYCOTT

*South African Bishop Reeves encourages natives at Johannesburg*

### ...h church trend hit

...merican churches are placing "in-...sing emphasis" on sacraments, liturgy ... "high church" forms at such an ...ming rate that it may lead to "super-...onal ideas," Dr. Markus Barth told a ...isters' convocation in Chicago last ...nth. Son of the famed Swiss theo-...an, Karl Barth, Dr. Barth is professor ...New Testament in the University of ...cago's Federated Theological Faculty.

"We are trying to enclose ourselves ...hin holy walls rather than seek unity ...our Christian testimony to the world," ... Barth declared.

The same convocation heard Dr. ...bert T. Mollegen of the Episcopal semi-...ry at Alexandria, Virginia, state that ...dern minds have no comprehension ... the age-old Bible symbols.

"Sin, demonic powers, Satan, and the ...ath of God are symbols from which ... modern mind has been alienated," ... said. "Yet the realities which those ...mbols describe dominate an increasing ...mber of human lives with a terrible ...ower."

### ...nion group retains name

No change will be made either in the ...me or in the confessional statement of "The American Lutheran Church" which ... slated to come into existence in 1960 ...s the result of a three-way merger. Rep-...esentatives of the Evangelical, Ameri-...an and United Evangelical Lutheran ...hurches arrived at this decision at a ...meeting held last month in Columbus.

Objections to the name centered in its ...national connotations. It had been said ...that this might hamper mission work. The Joint Union Committee's rejection ...of any change constituted a final decision, ...since the merger agreement stipulates that ...constitutional amendments can now be ...made only upon JUC recommendation.

The JUC also refused to change the wording of the confessional statement in the constitution, but went on record as interpreting the "symbolical books" on which the new church's theology will be based to include not only the Augsburg Confession and the Small Catechism, but also the Formula of Concord, Smalcald Articles, Apology and Large Catechism.

### And so forth

A citation for distinguished service in the field of religion was presented to ULCA President Franklin Clark Fry by the Lutheran Society of New York at its annual dinner on Jan. 25.

The renowned St. Olaf Choir will be flown to Iceland by the U.S. Air Force to sing during Holy Week for American military personnel based there. The choir will also sing in some churches.

Church construction reached an all-time high of $773 million in 1956, according to U.S. Department of Commerce and Labor reports. This was a gain of $39 million over 1955.

Charitable groups are not immune from legal liability, a Kentucky court ruled this month. It reinstated a suit brought against a Roman Catholic home for the aged by a tenant in a dwelling owned by the welfare group.

A second All-Africa Lutheran Conference will be held in 1960, probably in Ethiopia. A conference in November, 1955, at Tanganyika brought together thousands of native Lutherans from all parts of the continent.

American missionaries overseas would have the privilege of buying U.S. goods at low prices at armed forces' commissaries and post exchanges, according to a bill introduced into Congress by Rep. Philip J. Philbin of Massachusetts.

# World News Notes



THERE AREN'T many people whose income has gone up $300 million a year since the war. The man who got this raise is the king of Saudi Arabia (until 1953 it was Saud's father, Ibn Saud).

The king isn't obliged to work for the money. He collects royalty checks from the Arabian-American Oil Company on a million barrels of oil pumped out of his country's wells each day. The oil, discovered in 1936, is one-sixth of the known supply in the world.

So far King Saud hasn't spent his wealth on the 6 million poverty-stricken shepherds who inhabit his country. Also he hasn't much army to support—about 13,000 poorly equipped men.

NOTHING IN the Arabian Nights is more fantastic than the shift in world politics which suddenly made Saud a man to reckon with. First was the discovery of the oil. Then came the establishment of Israel as a nation, fiercely hated by the Arab states. This event united the Arab world and aroused them to a frenzy of opposition.

Next was the rise of Nasser to power in Egypt by toppling over the fat King Farouk (and King Saud must keep in mind that the same thing could happen to him). Nasser needs Saud's money for fulfillment of their common dreams of the triumph of Arabic nationalism. And last came the shrewd Russian decision—after the Reds had pushed ahead in the Far East about as far as possible—to turn their talents to the Middle East, exploiting the fears and discontents of the Arab world.

Russia assured the Arab states of support in case of a showdown with the West. In two years the Reds have been successful in upsetting the favorable situation which Britain and France were a cer in building up in the Middle East. C less Communist propaganda has me in skillfully with Nasser's passic Arab-for-the-Arabs talk which goes day and night from Radio Cairo.

The U.S. is hard at work this m trying to counteract the results of Russian success in the Middle East. objective is to split off King Saud f his ally Nasser. That would help st Egypt by cutting off the financial Saud can supply. Saud seems to v some F-86 jet fighters—and will prob buy his planes from Russia if the won't supply them.

Big problem for the U.S. is to persu Saud to renew the lease on the $50 lion Dhahran airbase which the U built in Arabia at a 1,000-mile strik distance from the Russian border.

LEAST LIKELY to succeed, of all U.S. arguments with King Saud, will the effort to get him to tone down hatred of Israel. The U.S. can't scu Israel which it brought into existence, can't much hope for Arab friendship less it does.

For all King Saud's $300 millio year, he seems to need money. Part his revenue has been cut off because can't come through Suez or through pipeline across Syria. The king has pay plenty to his tribal chiefs to buy th loyalty.

In the complicated game of interr tional power politics, the U.S. had be cut in on a rough deal when it got its the responsibility for making peace in t Middle East. After a few days of Ki Saud in Washington, President Eise hower needed a few days of playing g in Georgia.

# WASHINGTON

ROBERT VAN DEUSEN

## FOREIGN AID

EACH YEAR the government's foreign aid program faces tough sledding in Congress. It looks as though opposition this year will be stiffer than ever, especially as regards economic and technical aid.

Some officials have expressed the fear privately that Congress may decide to cut off all but military aid to other nations. They point to a growing tendency to label economic assistance as a "give-away program" and technical aid to underdeveloped areas as soft-headed idealism.

This trend is strengthened by columnists such as George Sokolsky, who said recently: "John Q. Public . . . is getting very tired of taking care of the Indians and the Ceylonese and the Saudi Arabians, and he would hand world leadership over to the British or whoever wants it and can afford to pay for it. In fact, most Americans are tired of all these queer peoples who want aid but will only take it with no strings attached."

An indication that this philosophy is finding its way into administration circles is a recent proposal by Secretary of the Treasury Humphrey. In a letter to the President's Commission to study the problem of foreign aid, Humphrey suggested that all military assistance be shifted to the Pentagon. Economic aid, he said, should be administered by a Loan Authority, and outright grants should be eliminated. He did not even mention the technical assistance program.

### What can be done?

SUCH THINKING reveals a frightening lack of awareness of what is happening in today's world. The rapid rise of nationalism in Asia and Africa, the demands of submerged peoples for a higher standard of living, the spread of industrial and technical know-how, the readiness of communism to exploit economic and social unrest, all point to the need for an imaginative and flexible foreign policy.

We cannot flippantly discard the responsibilities of world leadership. Nor can we rely solely on military strength and regional alliances. If we are to stand any chance of appealing to the mind and heart of the uncommitted nations, we must be willing to enter into partnership with them in tackling the underlying causes of human misery.

Of course this will cost money—a lot of money. But to be aloof and insensitive would cost a great deal more in the long run. The real price of an adequate foreign aid program is not in dollars and cents. It lies in the willingness of an entire people to break through their selfish preoccupation and share their abundance.

THE REASON so many Congressmen are against foreign aid is that the majority of their constituents are either against it or completely neutral about it. The church has not succeeded in developing a strong Christian conscience among its people regarding this aspect of U.S. foreign policy.

The best chance of a change of climate in Congress would be a flood of letters and telegrams expressing the conviction that economic and technical aid should be continued. American Christians are strong on ideals and weak on participation at the point where those ideals might be translated into action. Here is a chance for constructive Christian citizenship.

# LEARNING TO PRAY

THERE ARE VARIOUS WAYS TO PRAY. WE MUST LEARN THE WAY THAT MEETS OUR NEEDS BEST . . .

Maybe our best way is by reading prayers from a book. That's what the Gitlins discovered. But the Beckers (see page 15) found that "talking with God" in their own words was the best way for them

By EMMANUEL M. GITLIN

A FEW TIMES before my wife and I were married we prayed together. To me these were thrilling experiences, and I hardly noticed that prayer did not come quite naturally to Ethel.

For Ethel, prayer was not the emotional outpouring that it was to me. Her prayers were sincere, but matter-of-fact and using the maximum economy of words. Still her efforts bore promise of development.

There was a development, but it was not the kind that I anticipated. A number of times over the following years we made efforts to "begin praying together again." But "praying together" seemed something that we found difficult.

I WAS BROUGHT up in a family which was "spiritual." We read a chapter from the Bible after every meal. After that we knelt at the side of the table a everyone prayed in turn.

We prayed before and after our me and over the Ovaltine and ginger cook which we had at bedtime. Whenever started on a trip we prayed for safe and when we returned we thanked G for protection. Occasionally someo was sick, or—as was the case during t depression—we had financial worri Then we prayed all the harder.

When Dad was donating blood at the ed Cross station, the nurse served him me orange juice after the little opera- n. So Dad bowed his head to give anks to God for the drink. But, of urse, Dad would not thank God for st 10 seconds; it took him about 60 conds to do that. During those 60 sec- ds I had to assure the nurse twice that ad had not fainted and that he was aying. To some outsiders all this may ve seemed fanatical, but to us it was ormal. I can say unequivocally that I enjoyed my religion."

When we were married we were inter- ted in thinking through many theo- gical problems, and had a lot of that nd of fellowship, but not the fellowship prayer. We would try to pray. But thel could not make her prayers senti- ental. And prayers that were not sen- mental were to me no prayers at all.

So I gave up the attempt to pray to- ether, and decided to try again some- me. It was not easy to realize that the ne experience which I had regarded as he most precious in a marriage relation- hip—sharing of experiences and hopes n prayer—was not to be mine.

But I gradually learned that there were ther ways than the conventional prayer t the bedside through which a husband nd a wife may experience a meaningful spiritual fellowship. Children came along, nd we began to "say prayers" with them —sometimes, kneeling together at their ribs.

After the children were in bed we fre- quently reviewed the failures and the joys of the day and this, too, had come to have the "value" of prayer, even if it did not have the form of it. After all, would not God listen as much to our conversations as he would to what had the formal characteristics of a prayer?

Best of all, we discovered the beauty and the value of some of the great devotional classics of the church. And it was through this that the problem finally began to work itself out. In comparison with the wonderful prayers of the Prayer Book, my own prayers began to look self-centered and trivial. I found myself stopping in the middle of them and, dissatisfied with them, switching to the General Confession or one of the psalms. The Prayer Book had come to mean much to Ethel, too. And through this common appreciation we came quite suddenly to a few simple discoveries—simple but important.

First, prayer is not primarily a technique to keep families together. I took that widely advertised slogan, "Families that pray together stay together," all too seriously. I was succumbing to the blindness of our technical civilization which can apply to prayer no other significant evaluation than its ability to produce—produce marital harmony for one thing.

Secondly, prayer is not intended to be a period of allowing one's pent-up emotions to enjoy a brief liberty—ranging all the way from nostalgic recollections of one's loved ones ("remembering them in prayer!") to outright day-dreaming or just relaxation ("Think of yourself as a dried-up leaf on a wet log. What could be more relaxed than a dried-up leaf . . . ?").

The primary purpose of prayer, and certainly a communal prayer is to *glorify God*. And that, Ethel and I found out, we longed to do together. Thirdly, when two people pray together they engage in *common* prayer, and there is a marked difference between the ways to pray in common and in private.

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THIS ARTICLE IS CONDENSED FROM "EPISCOPAL CHURCH NEWS"

When prayer took the direction of "glorifying God" it was no longer so important to compose our own prayers—which was one of our difficulties. There were dozens of beautiful hymns which we could read together. There were the Gloria Patri, the Magnificat, the beautiful "O all ye Works of the Lord, bless ye the Lord," the General Thanksgiving, and, above all, the psalms.

Neither was it any longer so important that we share in prayer our common longings and frustrations. Learning to communicate feelings as well as ideas was a problem that we—as all young couples—had to learn, but it was not nearly as closely related to the problem of "praying together" as I had once supposed.

My problem was created very largely by my failure to recognize that when two people join together in prayer they engage in *common* (public) prayer. The all-seeing God hears well the half-articulated "groanings" expressive of the individual's spirit of penitence, supplication or thanksgiving. But such groanings must become clearly articulated, and the expressions of one's sentiment must become socially controlled, if there is to be a communion of prayer between two finites.

Although there are doubtlessly notable exceptions, it is a rule that ordinary common (public) prayer suffers by be spontaneous. I think our Lord—w himself drew richly from the wells private prayer—recognized this when he taught his disciples the gr common prayer which we know as Lord's Prayer.

Recent studies of the Gospels h made it clear that our Lord taught disciples to commit to memory some his teachings. When the disciples ask him, "Lord, teach us to pray, as John a taught his disciples," they were ask him to work out a prayer which th could memorize and use in their co munal worship.

The Lord's Prayer, with its "w "our," and "us" is precisely such prayer. It is difficult to believe that Je would have advised that it be prayed i "closet," as a cursory reading of St. M thew's account seems to suggest. It w precisely outside of the closet that Lord's Prayer, with its well-articula petitions, was needed.

I would, therefore, make Matthew 5-6 a unit in itself—a warning not display in public one's piety "as hypocrites do," but rather (using typically Semitic exaggeration) to displ it before God in the privacy of on room, with the door to the room tigh shut. Then comes verses 7-13 containi the great common prayer.

We Christians believe that Jesus Christ is the true hope of the world, that there can be no permanent world peace without the peace of Christ in every heart. Yet how we spend our money does not back up our beliefs. In 1953, Americans paid for defense $312 per person, including all children, while for foreign missions, which may be called the church's overseas defense program, we gave $1.45 per Protestant church member—excluding children.—Othniel A. Pendleton in *New Techniques for Church Fund Raising* (McGraw-Hill)

# "I Never Worked at Oral Prayer"

**Discussion in church school one Sunday morning started the Beckers on experimenting with prayers in their own words**

By DALE E. BECKER

"PRAYING ACCORDING to a formula of x lines of thankfulness, three lines of is, and four lines of that ? . . . Routine rayers at the dinner table? . . . Prayers ad at meetings and in Sunday school? *this kind of praying true communica-n with God?"*

These were the thoughts that filled my ind as I left the Bible forum class in ie church school to enter the sanctuary the church for the Sunday service. y emotions had been aroused as a re-ult of the lively discussion that went on our study. I struggled to ease my mind n preparation for worship.

My sensitive wife nudged me in the bs and calmly reminded me to take it asy. As we moved quietly into the pew, was thinking more clearly and I settled nto meditation with God about this usiness of praying.

IN MY MEDITATION, there was one hought that kept coming back into focus ime and again. As a layman, I had never xperimented or worked at oral praying —creative prayer. Any situation in which prayer was necessary could be neatly worked out by reading a prayer someone lse had written or I would write one nyself and read it. Even at home—when here was oral praying in the presence of other members of the family—those ituations had been neatly worked out too. We simply uttered the same prayer over and over again.

It occurred to me that oral praying is really a form of public speaking in which one Being is the audience and that Being is God. Yet we are thus found in a situation surrounded by mortal humans who usually play the role of kibitzers—at least this is the role in which we subconsciously consider them.

THE PROBLEM was then clear to me. It was necessary to develop skill and courage in communicating with God and by so doing break down this selfconsciousness of the presence of others. When one becomes aware of such a fundamental truth, he should seek to radiate it to others. Here was a responsibility for me to see that our four-year-old daughter did not grow up to find this void in her early Christian training.

After church I admitted to my wife that I had not heard much of the sermon, and I expressed the hope that the pastor would forgive me. When we talked about this meditation on prayer, we agreed that it would be a good idea to take turns at praying at mealtime, beginning with sentence prayers that were spontaneous.

We decided to refer to these wonderful moments of the day as "talking with God" instead of prayer. Little Jennie liked the idea, and her first free, creative

utterance to God was, "Thank you, God, for my pickle." Before her was a big, fat, juicy, dill pickle for which she was earnestly grateful.

WE FOUND that our first prayers were simple, one-line affairs concerning the food that we were about to eat. As we did more unrehearsed praying we were letting God in on more of our feelings of appreciation and gratitude. There are times when we have an opportunity to be candid with God, too. For example, on those days that hash is served, the writer finds other things for which he is thankful. Some occasions find us with little to talk to God about, or our mood is such that it does not lend itself to communication. Other days our prayers bubble forth.

Sometimes our talks with God provide us with an opportunity for further c- versation at mealtime. Some one it may have been mentioned in prayer v perhaps a secret desire or thought t catches the imagination of anot prayer-fellow.

IT IS QUITE evident that there has b growth in our ability to talk to G openly and in our own words. These n ments of communication with God most satisfying to us because we are repeating the same prayer at every m nor are we hearing the same prayer some other member of the family.

Our experiment has thus shown si of success, but we feel we have a l way to go in our quest for independe in oral praying. In any case, we are termined to continue these precious terludes of worship with our Creator

# Long Road to Lutheran Unit

**UNLOCKING THE DOOR**

From a few scattered congregations along Americ east coast in the early 18th century, Lutherans h to work their way gradually toward a continent-wi organization. Two theories of church government we developed—1) Synodical Conference, 2) United Chur

By CONRAD BERGENDOF

IN THE nineteenth century the Lutheran congregations everywhere adopted the synodical idea. It became the pattern in all the newer regions and even the most German of the newer immigrants as well as the children of the episcopally governed Scandinavian churches soon learned how to order their common fairs through the synod.

More than 100 synods have be formed in the United States among L therans. The surprising similarity b tween them probably stems from t model constitutions adopted early in t activity of the General Synod. This b came a pattern for a host of new synod which in turn were imitated by others.

IN GENERAL, the synods were mo-ted by the need of the congregations. ow could a minister be recognized un-s he bore credentials from some larger dy than a single congregation? Who uld care for the training and ordina-n and discipline of the clergy? We d this need everywhere on the frontier, m before Muhlenberg's day on. The nod was given the duty of providing a nistry to the churches.

Then there were questions as to liturgy d worship and pastoral acts. There as need of hymnbook, catechism, doc-nal and devotional literature. These a ngregation could hardly provide for elf. And as the congregations grew d wanted to help in missionary work, home or abroad, or felt the need of tablishing schools and seminaries and stitutions of mercy, the synod became e logical body through which to work th other congregations.

BEYOND THIS there grew up slowly the wareness of the need of co-operation nong synods. After four or five synods ad come into existence it was natural ask what their relationship to each her should be. By 1818 the idea of a eneral synod was suggested. Nor is it rprising to learn that when, at the meet-g of the Pennsylvania Synod in Balti-ore in 1819, the "Rev. J. Schrober ap-eared as a delegate from the Synod of orth Carolina, for the express purpose f suggesting and urging the formation f a General Union among the synods, e had prepared the outline of a plan esembling, in many respects, the Consti-ution of the General Assembly of the resbyterian Church. It was submitted y him to the synod and constituted the asis of the discussions, held on the sub-ect."

The following year the General Synod began its century of existence. The idea of a union of synods was thus born, and a new path for American Lutheranism was charted.

But at this point, too, we find a part-ing of the ways. From this time on, the discussion would center on the nature of a union of synods. Briefly, the outcome was the Synodical Conference idea on the one hand, and the United Lutheran Church idea on the other.

My own reading of the history of Lu-theranism in America leads me to the conclusion that all Lutherans have adopted a synodical form of congrega-tional life, but all are not agreed as to the relationship of synods to a more in-clusive body. Either the synod is re-garded as the ultimate form, as in Mis-souri and in the proposed merger of former American Conference members, or the synod is viewed as an integral part of a unified whole.

The Missouri idea contemplated noth-ing beyond a synodical conference which ideally would include all synods, which stood in the pulpit and altar fellowship with each other. The united idea would embrace, ideally, all synods in a form which preserves the synod but places an important part of the common work in the hands of the United Church.

The latter is the germinal idea of the General Synod which we are apt to judge as unsuccessful because it failed to es-tablish a genuine Lutheran foundation in its statement of faith. In reality its form of unity has been the only one in Amer-ica to succeed in embodying a Lutheran doctrine of a united church.

FOR WHEN the General Synod failed to win all of the Lutheran synods, the General Council made another attempt, on a more adequate confessional basis. In the course of the debate between

Synod and Council, Charles Porterfield Krauth emerged as the leader in proclaiming first the faith which constitutes the Lutheran Church and in defining the principles on which a united church could hope to exist. Krauth's definition of the Lutheran doctrine of the church was formulated in 1866. It became the basis of the United Lutheran Church in 1918 and may well provide a foundation for a greater unity among Lutheran synods in our land.

CHARLES PORTERFIELD KRAUTH

*Nineteenth century pioneer in quest for Lutheran unity*

### THE KRAUTH DEFINITION

"ALL POWER in the church belongs primarily, properly, and exclusively to our Lord Jesus Christ. . . . All just power exercised by the church . . . is derivative and pertains to her as the servant of Jesus Christ . . .

"The primary bodies through which the power is normally exercised which Christ commits . . . to his church on earth are the congregations . . . In congregations exists the right of representation. In addition to the pastor, who by their voluntary election is already *ex-officio* their representative, the people have the right to choose representatives from their own number to act for them, under such constitutional limitations as the congregation approves.

"The representatives of congregations thus convened in synod, and acting in accordance with those conditions of mutual congregational compact which are called a constitution, are for the ends, and with the limitations defined in it, representatively congregations themselves.

"A free, scriptural general council or synod, chosen by the church, is, within the bounds fixed by the church which chooses it, representatively that church itself . . .

"THE CONGREGATIONS representatively constituting the various district synods may elect delegates through those synods to represent themselves in a more general body, all decisions of which when made in conformity with the solemn compact of the constitution, bind, so far as the terms of mutual agreement make them binding, those congregations which consent, and continue to consent, to be represented in that general body.

"The obligation under which congregations consent to place themselves, to conform to the decisions of synods, does not rest on any assumption that synods are infallible, but on the supposition that the decisions have been so guarded by wise constitutional provisions as to create a higher moral probability of their being true and rightful than the decisions in conflict with them, which may be made by single congregations or individuals. All final decisions should be guarded with the utmost care, so that they shall in no case claim without just grounds to be the judgment of those congregations in whose name and by whose authority they are made—in the absence of which just grounds they are null and void.

"In the formation of a general body the synods may know and deal with each other only as synods. In such case, the official record is to be accepted as evidence of the doctrinal position of each synod, and of the principles for which

ne the other synods become respon-
e by connection with it.

"THE LEADING OBJECTS for which
ods should be organized are:
"1. The maintenance and diffusion of
nd doctrine, as the same is taught in
d's Word and confessed in the author-
d standards of the church.
"2. When controversies arise in regard
articles of faith, to decide them in ac-
rdance with God's Word and the pure
nfession of that Word.
"3. The proper regulation of the hu-
an externals of worship, that the same,
character and administration, may be
keeping with the spirit of the New Tes-
ment and with the liberty of the church,
d may edify the Body of Christ.
"4. The maintenance of pure disci-
ine, to the fostering of holiness and
delity in the ministry and people.
"5. The devising and executing of wise
d scriptural counsels and plans for
arrying on the work of the church, in
very department of beneficent labor for
he souls and bodies of men, at home
nd abroad.
"All these things are to be done, that
he saving power of the Gospel may be
ealized, that good order may be main-
ained, and that all unsoundness in faith
nd life may be averted, that God may
e glorified, and that Christ our King
nay rule in a pure, peaceful, and active
church."

IN THE PERSPECTIVE of history it is
clear that the form of the Lutheran
church has varied from country to coun-
try and from age to age. No one form of organization has been universal, nor has the continuity of the church depended on such a form. That which has identified the church, everywhere and always, has been its proclamation of the Word.

The Lutheran church has never insisted on a uniformity of structure, or of ceremonies, but it has ever held that the gospel and sacraments should be believed and received according to the Word.

The primary business of the church is its witness to a Christ who is present in the Word and in the sacraments to create unto himself a people who will belong to him and serve him. The form, the language, the means of the witness are secondary. The church on earth is judged by the Word—that nature of the church is most faithful which most fully proclaims Christ until he comes.

BUT IT IS ALSO TRUE that America alone has offered the Lutheran church full freedom to organize according to its genius. For this reason the American scene has been a test of what is the creative nature of that church.

Here is proof that the preaching of the Word and the administration of the sacraments do produce a fellowship of faith, primarily in the local congregation, but also in the more adequate communion of a synod. Gradually it has become clear that confession of faith in a present Christ implies faith in a Christ who cannot be fully appreciated by any local fellowship but whose spirit is embodied in an ever-widening communion. To bear witness to his unifying power in the Word, synods and a general synod have come into being.

This is the last of four studies by Dr. Bergendoff in Lutheran theory and practice concerning the church. They are intended to illuminate the problems now being faced by American Lutheran denominations.

# MACHINE WRITES BOOK

**Electronic "brain" — the Univac — put all the words of the Bible alphabetical order, producing in two years a concordance which wou take a competent scholar 30 years to make in the old-fashioned w**

By EDWARD R. KAPPELER

SUPPOSE, in preparing to teach a church school class, you would like to compare two striking statements of Jesus: "I am the light of the world" (John 8: 12) and "You are the light of the world" (Matthew 5:14). You wish to look them up in the New Testament to get information on the circumstances in which Jesus made these statements.

You remember the verses clearly, but not by chapter and verse. Not many people are so mathematically minded that they can carry in their heads the chapter and verse numbers of all outstanding p sages of Scripture.

The problem is solved by means of reference book called a "concordanc which every active student of the Bi should know how to use. It is a lar and fairly expensive book containing alphabetical listing of every word in t Bible (except "the," "and," "but," a so forth). Under each word is a list brief quotations from all verses of scri ture in which this word is used, givi the chapter and verse number.

PUBLICATION OF A NEW translation the Bible recently—the Revised Standa

·sion—created a difficulty for Bible dents. Most of the old concordances re based on the King James translan. For instance the famous verse in st Corinthians 13, "Charity suffereth g and is kind . . ." would be listed in King James concordance under "char-" but not under "love." The new transon is "Love is patient and kind."

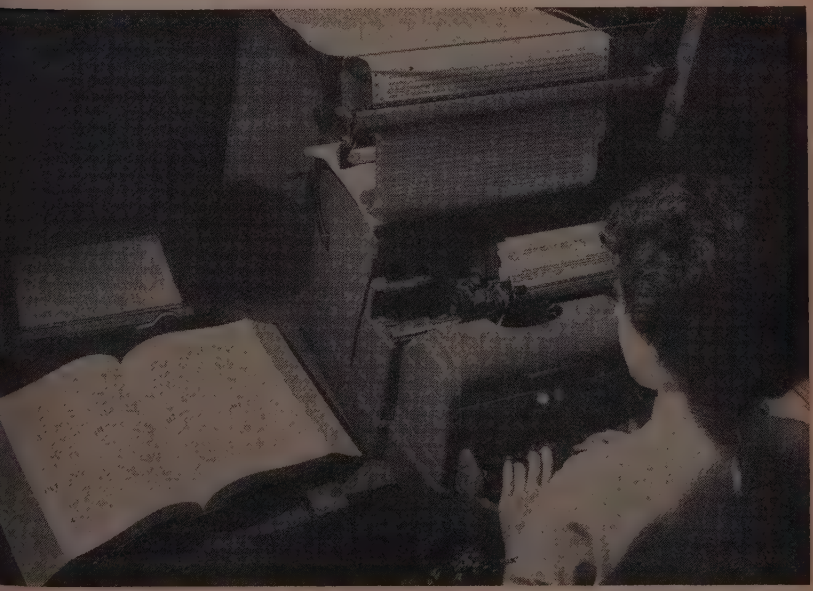
Since the Revised Standard Version now used by innumerable Bible stunts, an RSV concordance was urgently eded. But making a concordance has ways been a huge task. Someone has prepare a card for every word in the ble (there are 780,000 words in the SV) and build up an index from these rds. It took James Strong 30 years to mplete his King James Concordance, ublished in 1894.

AN EPISCOPAL clergyman, the Rev. hn W. Ellison in Winchester, Massachusetts, had a suggestion. He had worked with Remington Rand in using their "mechanical brain," the elaborate electrical computer called UNIVAC. As a graduate student of the New Testament he spent considerable time comparing various manuscripts of the Greek New Testament to locate the differences in the wording of numerous verses. Scholars had been doing this work by hand.

"Men with two or three doctors' degrees were doing work which might be called counting on their fingers," he said. "They were repeating each other's efforts. A computer could easily perform the same tasks, printing the results in a form which could be used by all scholars." Univac could do in a few hours what scholars had taken weeks to do.

By using the computer at Harvard University, Mr. Ellison compared parts of 311 manuscripts, and found that his

**Five typists put 780,000 words of the Bible on magnetic tape**



theory proved practicable. Then came the notion that the same system might be used for making a concordance of the Revised Standard Version. Mr. Ellison went to Thomas Nelsons & Sons, publishers of RSV. with his proposal.

There was skepticism about turning loose a "mechanical brain" on writing a book. But churchmen of the past haven't been afraid of using machinery to aid the Bible. When the printing press was invented, the first book published was the Bible. Why not Univac for the RSV concordance? The Nelson people decided to try it.

Mr. Ellison checks page of concordanc

THIS MONTH the new book is ready for sale ($16.50). Thirty years of drudgery were skipped by Univac. The whole task was completed in two years. Five girls typed the Bible on magnetic tape. This took six months. Another group of 10 girls made a complete copy of the Bible on punched cards, taking about two months. Six months were spent in making corrections.

When the final tapes had been made, sorting 305,242 cross-indexed entries biblical passages, the Univac was rea to supply its material to a Uniprint which prepared the manuscript for pri ing.

No biblical quotation given in the n concordance is more than one line length. The new book has 2,157 lar pages (7¾ x 10½). It lists the Bib

**The whole RSV Bible is on these four reels of metal magnetic tape**

rds from "Aaron" (334 entries) to mim (1 entry, Genesis 14:5). Under od" are listed 4,332 entries. (Looking r such a verse as "What has God ought!" the student tries "wrought," r which there are only 41 entries.)

Most of the common pronouns, arti-es, prepositions, conjunctions are nitted from the concordance. It was scovered that 59.4 per cent of the text the Bible consists of 132 commonly ed words which were dropped. The ook would have bulked more than 5,000 ages if they had been included. A few ommon verbs—are, ask, do, go, is, say, e—are omitted.

The concordance does not list the Eng-sh words under their Greek or Hebrew riginals.

"IT HAS BEEN SAID that a computer can ink," Mr. Ellison stated in describing e big task of making the concordance. Our English word, 'think,' includes 10 ifferent mental processes. Eight of them re processes which a computer cannot erform." But the big machine can take ver the other two types of "thinking" n which it works at the speed of light.

"It was possible," said Mr. Ellison, for a computer to write a concordance

**Bible was put on punched cards as check against magnetic tape**

because we knew exactly what we wanted: an alphabetical listing of every word in the Bible, its location, and a sensible context which would fit into one line of type." That assignment the Univac completed successfully.

ONE WONDERS at times if the loose, glib use of the word "freedom" is any indication of the general hostility to all kinds of discipline and authority. In many areas of Protestantism, freedom has become the excuse for sheer, undisciplined humbug. We are undisciplined in our emotions, in our spotty and erratic thinking, and in our proclivity to split into petty and fanatical sects.

—SAMUEL H. MILLER in *The Great Realities* (Harper)

WE ARE CONSTANTLY ASSURED that the churches are empty because the preachers insist too much upon doctrine—"dull dogma," as people call it. The fact is the precise opposite. It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that has ever staggered the imagination of man—and the dogma *is* the drama.

—DOROTHY L. SAYERS

# INWARD SCREEN

THERE'S SOMETHING about the church that makes you feel related to the most unlikely people. I certainly wouldn't go out and choose Eloise Clinefoos for a friend. Yet I could no more shrug off her problems than I could if she were a member of my family. We're stuck with each other, I guess.

After our lunch together when her husband walked in with his lawyer's secretary, she was in my thoughts a lot. There wasn't much I could do. Matter of fact, I wouldn't have had time to do anything because of Scout Week activities.

ALL THE TIME Dan was scoutmaster he wanted the Brotherhood to really grab hold of its responsibility. He used to come home pretty peeved about the lack of co-operation from some of the men who were supposed to know the score.

He reminded me of that, when I tried to put the brakes on a bit. "I'd look mighty silly refusing," he laughed and twisted my hair into horns on each side of my ears. "There, take a look in the mirror."

"O.K., so I'm supposed to be Satan for pointing out that there are only 24 hours in a day. Maybe it's Satan who's suggesting you're such a big shot no one else can be toastmaster at the dinner."

However, I must admit it was fun. The jokes were corny but the boys loved them and the parents laughed anyhow. The den mothers and their cubs had done a beautiful job of decorating the social room. Blue and gold everywhere.

It was during the presentation of *Pro Deo et Patria* award to Jay Pa that I caught a glimpse of Pete's fa "Dan," I told his father later when kids were in bed and we were "unwi ing" in the living-room, "you have permission to twist my hair into p manent horns if I try to prevent you fr doing what you think a good scouting ought to do. You should have seen F when Jay was getting his award. If I c saw hero worship! And if I ever sa kid worth admiring!"

"Pete was asking me when he co start on his hours of service at the chur I told him to see Pastor Sym about t and about a service project. Maybe h want to do a study project when he g nearer the goal, but I think that wo kill it right now."

"HOW MUCH longer till he gets brains out of his muscles?"

"Some people never do! Take the m I work with. Far as I can tell, some them don't have a thought from one we to the next. They spend their evenin with beer and TV all week. Then wee ends it's party-party time."

"That's not the way you usually t it! You tell me what philosophers th are. And what do-it-yourself geniuse

"I said 'some.' Most of the guys a interested in their homes. They gri about what their wives want them to in their spare time, but most of the really like the repairing and refinishin And there are some of them that do qu a bit of thinking. Often we'll start

;ument that goes on for a week—for- n policy or something. It keeps our inds busy while we sort and deliver."

I WAS GETTING a little drowsy. Some- ing in the back of my consciousness as sending out a nagging little reminder at nice as it was to sit and talk, I'd be rry in the morning. "Funny thing about inds," I said. "We can think of several ings at once as long as that something n't *too* engrossing. *You* can think of mes and addresses, and all the time an- ther part of you is considering faraway laces and strange sounding names. I o the same thing. I'm cleaning a room r sorting socks or even baking a cake, nd all the time I may be thinking of hat the children are doing, how to help em with the homework that's bothering iem, God's way of working through the ttle everyday things in life, the way eople mess up their lives by only half iving in to him—"

Dan stretched, rose and held out a and to pull me to my feet. "And one art of our minds could go on talking ll morning. Let's hit the sack."

WE WENT UPSTAIRS hand in hand and, s they used to say in the stories my elders nought I should read, "in no time at ll he was lost in dreams." Unfortunately ny conscious mind doesn't switch off so asily. While Dan was lost in dreams, if ny, I stared into the darkness.

Vague thoughts and feelings kept pro- ecting crazy images on my inward screen ke some weird commercial. I just ouldn't get my thoughts to focus on the roduct. I couldn't be sure what I was upposed to buy.

There were pictures of Eloise and Hank Clinefoos. They were the people who only half-accept God and his pur- poses for them. They want to play it both ways. Go to church on Sunday. Take an active part, almost a bossy part, in church activities. But the center of their lives is still themselves—their possessions, their place in the community, and, oh, heavens to Betsy! their precious child! Poor Weesie! If ever a child's personality was killed with kindness, hers is.

AS I THOUGHT BACK over my astounding lunch with Eloise, I realized that it wasn't so much what Hank might or might not be doing that bothered her. She could stay her same superior self, even goading me into being nasty, so long as I didn't know about her family situation. When she thought I did, it touched her weak spot. It meant total surrender, giving in.

That was the word I used before, when I was thinking about God. Surrender to me, or public opinion which I represented, was different from surrender to Him. He is all there is, finally. What do all the little half-surrenders mean? Even acting like a Christian can be a terrible job unless you know with every cell in your body that the most important fact of life is Christ.

I lay there figuring out how I could share this sort of knowledge with Eloise. But everywhere my mind scurried, I seemed to come up against a wall.

Once more, I seemed to be watching TV. One of those horrid drawings they use to represent germs seemed to leer at me. "Have you something strong enough to share?" he grinned. "Could you really give up your home, your husband, your children, if it meant putting God first? Maybe he'll never ask you. But could you do it, if he did?"

The thought startled me so I had an impulse to get down on my knees. However it was getting late and I must get to sleep. I moved closer to Dan's comforting bulk. I fell asleep.

# WORSHIP NOTEBOOK

**Eleventh in a series on the Liturgy: THE GRADUAL**

A LOT OF US are concerned about the kind of music used in the church. Several times in the past I have written about the growing trend to intrude into the service music which isn't harmonious with our pattern of worship. Many pastors and a few church musicians have seconded my views, but from several quarters have come the rumblings of those who think otherwise.

A study of the church's worship shows that, very early in its development, there was a place for special music. To be sure, the people sang, and we can imagine that it was a wholehearted, enthusiastic, joyous expression of their faith. But there was a place for the trained musicians. And in that place, they lifted their voices in a hymn which fit carefully into the theme and order of the day's worship service.

THE SUBDEACON finished reading the Epistle from the ambo on the south side of the church, and returned to his station. The deacon thereupon received the book of the gospels and after the ceremonies attached to his function, went to the north ambo.

All the while the choir sang its hymn, which united the liturgical lessons. The deacon and subdeacon, by their movements, were required to cross up and down over the steps which led to the altar. Because of this movement, the hymn came to be called the Gradual (from the Latin word, *gradus,* which means "step." One can appreciate the meaning of the English word "gradually" in this connection).

The Gradual, then, as the only of early Christian worship allowing special music, was thus a functional th It filled the period during which cer movements were required by the unf ing order of the service. A lull was fi with music by trained singers.

A modern parallel occurs in most our parishes where an anthem is s during the reception of the offering. hibitionistic tactics have defeated function in some areas by delaying anthem, and in a few instances the or offertory, because as I once overhea "We artists can't do our best when are disturbed by the clink of coins."

THERE ARE TWO PARTS to the Gradu The first is the Gradual proper, a ve or more, usually from the Psalms though some are from the New Tes ment and one from an apochryp book) which as one writer says, "loo back upon the thought of the epistl The second portion is popularly refer to as the Alleluia. This, the same wri indicates, anticipates the joyous proc mation of the Gospel which follows

Alleluia is a Greek word, from Hebrew meaning "Praise ye the Lor Among the early Christians, whose l guage was the common Greek of day, the word was used as a cry of umph or exultation.

Alleluia occurs frequently in Psalter, and four times in the Revelati of St. John the Divine. Particularly the section Psalms 113-118 (the so-cal "Great Alleluia") does one catch the f significance of this peculiarly religio

·d, and so appreciate why it should e been adopted by the church and d in its worship.

THE GRADUAL was the bridge which ited the thoughts of the Apostles with words and work of Christ. The hymn s assigned to the choir, but not always ppily. It soon became the custom at nes for a solo voice to sing the Gradual. lividualism began to assert itself. In 5 Pope Gregory the Great was forced suppress solo graduals since as he said had become customary for singers "to nk more of their voices than of ightier things."

Another change in the form of the radual came later. Originally a brief mposition of verses from Scriptures, e Gradual gave place to a lengthier mposition known as the Sequence. any of these works survived, later were nslated and are now used as hymns in ery section of Christendom. The Com- ion Service Book contains several of iem: "Day of Wrath" (515); "Christ ie Lord is Risen Today" (112); "Come Holy Ghost in Love" (143) and "Holy pirit, Lord of Light" (144). The new ervice Book and Hymnal will include a ourth, *Stabat Mater*, "At the cross, her ation keeping."

WITH THE ELABORATE musical treat- nent given to this lull, it was inevitable hat the choir then singing a lengthy nar- ative should soon introduce features of he Greek drama. Soloists who repre- ented scriptural characters began to act he parts assigned to them. From this, he medieval mystery plays developed.

Luther retained the classical Latin Gradual in his first revision of the mass, ater allowed and encouraged (by com- posing several himself) the singing of appropriate German-language hymns. Following the Reformation, Johann Sebastian Bach composed several cantatas, many inspired by those earlier Sequences, which were sung by choirs between the lessons.

The Common Service included the texts of the Graduals from the traditional sources and designated that they should be sung by the choir (*General Rubrics, music edition, page 291*). If the Gradual is not used, a simple threefold Alleluia or the Sentence for the Season may be used.

Certainly in some areas, particularly in mission congregations, it may be difficult to use the Gradual. The Sentence for the Season has been appointed for such situations. But its inclusion ought not be considered a warrant for omitting the Gradual. The Gradual is preferable. Only where circumstances prevent a worthy rendition of it should the Sentence be used. Anthems are not a happy substitute here, particularly when the text of the anthem bears no relationship to the lessons it is supposed to unite.

MUSIC MUST SERVE the church. It must express accurately the faith we hold. The choir's part in our worship is to lead the congregation, and at times to present appropriate special music. Before anything else the choir ought to sing the Gradual. It should give its attention to a careful preparation of it and then offer it as a part of the church's worship.

Thus the choir enjoys an opportunity to present its peculiar talent, not for the congregation's approval or for its own satisfaction, but as its worship of God. In so doing, the faithful singers in our choirs would well render an offering of their talents before the throne of the Almighty. At the same time the worshipers are helped to cross the bridge that links Epistle and Gospel.

—EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Mixed marriage mix-up

QUESTION: I was married to John twelve years ago, and we have three children—a boy and two girls. John also has three children by his first marriage. I am Protestant and John is Catholic, but we were married in the Lutheran church and our children are Protestant. He had been divorced and couldn't be married in his own church. We didn't have room for all the youngsters, so we placed his children in a Catholic institution.

Two years ago I found it necessary to leave John because of his drinking and his borrowing money without telling me. He spent his weekends in a bar and gave his family very little time. He did bring home most of his wages. I have got a divorce and have my children with me here in the West.

Since our separation John is doing better about drink and has repaid most of his loans. He now accepts the blame for all that has happened and is eager to make up for the wrong he has done. I love him, and he insists that he loves me and the children. We want to remarry, but we have a real obstacle to face.

While we were separated John had a serious operation, was near death, and promised his priest that if he remarried me it would be in his church. That means changing the religion of the rest of us. He made the promise when he thought there was no chance that we would again be together—he knew he had done wrong.

I want to do right for my child They love their daddy, but I don't k whether it would be right to do as J wishes. Perhaps we should remain ap Shall I change the children's religi Which will be better for them? John s he would marry me in my church or to a justice of the peace, but his relig won't permit him to do so. He is b in his church and his first wife is n dead.

REPLY: There are two import matters involved in your problem. Will John refrain from drinking deal fairly with you in finances? Can you arrive at a compromise whe by you can marry him, but you the children stay in your own chur

You and John should discuss v seriously his future with reference drink and joint handling of mon and arrive at an agreement that will fair and right. Of course promises c be broken. But if you talk the mat out in a friendly way, and you do possible to help him live up to t agreement, you may have a go chance of a new and harmonious l together.

It is not fair to wrench the childr away from the church in which th are being reared. It should be possib to work out a solution whereby ea of you will get what he most wan without doing violence to the childre spiritual development. If you for them into the Catholic church it is question how they will feel about yo act as they move up toward maturit

There is no easy solution to Cat olic-Protestant marriage problems. B if you can arrive at an agreeme which you consider fair, and both wo hard for success you may be able turn failure into success.

## THEOLOGY FOR LAYMEN

**Believing in God.** By Daniel Jenkins. Westminster Press. 94 pages. $1.

Many laymen are too willing to have their pastors do their thinking about theology for them. Robert McAfee Brown says in the foreword of this book, "Theology is the occupation of every Christian . . . The invitation to love God *with all his mind,* necessarily involves the layman in theology . . . If he refuses to think through his faith, he simply settles for an inferior theology."

In this short volume, the writer (a Congregational minister and professor in the Federated Faculty of the University of Chicago) challenges the reader to think seriously about: Why is belief in God so difficult for many people? the mystery of God in spite of our scrutiny; the flaws of a self-righteous, know-it-all attitude; can we prove that God exists? God in Jesus Christ; the uniqueness of the Bible; the long history of unbelief; faith and superstition; the response that God demands from man; the compelling power that God through Christ can have in a human life.

Then Mr. Jenkins discusses difficulties raised by one's Christian faith, such as: How can a loving God permit so much suffering? Has Jesus Christ made a difference to mankind? When will the Kingdom come? What are our responsibilities on earth in the meantime? and finally, Is the Christian God the God for all men?—and the necessity of making a decision in the matter.

After the decision, through God's grace, then what? Until a Christian feels compelled to "go and tell" he can't throw off the popular notion that all religions are equally good and his neighbors' beliefs are no affair of his.

We are cautioned against "overanxiously justifying God before men," as though God himself depends entirely on our salesmanship. After all, the question of God's existence must turn on that of whether he has himself taken the initiative in revealing himself to man. Faith is a gift—we can only receive it and help others to open their hearts for God to reveal himself in their lives.

Though sometimes obscure in his meaning, the author of *Believing in God* gives the thinking Christian a challenging reappraisal of many facets of his faith.

RACHEL CONRAD WAHLBERG
*Corpus Christi, Texas*

## DEATH BE NOT PROUD

**Through Troubled Waters.** By William H. Armstrong. Harper. 86 pages. $2.

Anyone who reads this one with dry eyes is a human turnip. But it's no mere tear-jerker. The wife of William H. Armstrong, a teacher at Kent School in Connecticut, died suddenly at age 40, leaving her husband and three small children. The husband tells the story of the day of her death and a few months following, as the little family struggles to go on living. The story has beauty, restraint, simplicity, and is most of all a luminous, explicit testimony to Christian faith in the resurrection and the life.

This book is for anyone, but especially it speaks to any adult or young adult who experiences bereavement. It deepens the dimensions of life of any reader.

**The Story of Gabrielle.** By Catherine Gabrielson. World Publishing Co. 118 pages. $2.75.

This is a mother's story of watching her young daughter die slowly of cancer. There is almost clinical precision in details of the treatment and the slow progress of the disease. But it is much more a story of people squaring themselves up for encounter with the ultimate enemy. There is no explicit Christian tone in this story, but it is a human document of serenity and strength.

## FOSDICK ON FOSDICK

**The Living of These Days.** By Harry Emerson Fosdick. Harper. 324 pages. $4.

There are nearly as many opinions of Harry Emerson Fosdick as there are peo-

ple who have heard of him. Yet most would agree that he is one of the outstanding personalities of our time. As pastor of Riverside Church, New York City, he made an impact on society reaching far beyond city limits.

Dr. Fosdick's autobiography is unabashedly about Dr. Fosdick. Notable people and events move in and out of range depending upon his calculation of their influence upon his life or his upon theirs. And a considerable portion of the book is dedicated to an apology against his detractors.

In building his defenses, Dr. Fosdick indicates clearly, although not always as planned, which of his critics' views were unjustified and which had reasonable grounds.

There are few dull moments in this volume. Dr. Fosdick moved in interesting circles. Smoothly written, with a zest for living nicely reflected in its pages, Dr. Fosdick's autobiography should prove rewarding reading to anyone who has heard of him. And anyone who has not will find this volume a pleasant introduction.

*Philadelphia* PHILIP R. HOH

## HOLY HISTORY

**The Early Church.** Studies in Early Christian History and Theology. By Oscar Cullmann. Westminster Press. 217 pages. $4.50.

Here we have a series of excellent monographs on themes and problems related to the study of the New Testament and the primitive church by the noted Swiss New Testament scholar.

The ten chapter headings are: "The Necessity and Function of Higher Criticism," "The Origin of Christmas," "The Plurality of the Gospels as a Theological Problem in Antiquity," "The Tradition," "The Kingship of Christ and the Church in the New Testament," "The Return of Christ," "The Proleptic Deliverance of the Body According to the New Testament," "He Who Comes After Me," "Samaria and the Origins of the Christian Mission," and "Early Christianity and Civilization."

In a careful reading of the extremely timely, fair, penetrating and convinc monograph, "The Tradition," the aut states: "We shall insist on the fact that *infant Church itself distinguished betw apostolic and ecclesiastical tradition,* cle subordinating the latter to the former. other words, subordinating itself to apostolic tradition." And toward the cl of this same chapter he says with refresh and impressive clarity:

"The great divergence between Pro tants and Catholics concerns especially question whether the unique testimony the apostles can be actualized by the wri word. Our answer has been, Yes. It is sc ture which actualizes this testimony, as i the sacraments which actualize the rede tive work of Christ. *The divine Word the sacraments: these are the two great c temporary miracles in our midst, in Church.*"

Cullmann regards *redemptive hist* (*Heilsgeschichte*) as the real center of ea Christian faith and thought. The sol scholarly and sensitive treatment of N Testament themes, based on sound p ological and exegetical interpretations of scriptures as a whole, makes this volum necessary addition to a pastor's library. T book is not always easy reading; but it necessary reading for the man of God w would deepen his understanding of Word of God. M. E. LEHMANN

*Burlington, Iowa*

## CHRISTIAN SCIENCE

**The Continuing Spirit.** By Norman Beas Duell, Sloan, and Pearce. 403 pages. $5.

In 1952 Mr. Beasley published a hist of Christian Science to the year 1910 wh Mary Baker Eddy died. In this volume brings the story up to date. A self-perpetu ing board of directors had been set up continue Mrs. Eddy's work. There were rious lawsuits to straighten out questions authority and ownership, but the Eddy ganization continued to function vigorou This book is peculiarly uninformative ab most phases of the development of Christ Science in recent years.

## w Free Is Church in Red China?

USTRALIA: Sydney. Jan. 11.—EARLY he New Year a delegation sent to Red na by the Anglican Church of Australia rned with glowing reports of the state the Christian Church in that country. ir claim that the church is thriving and the Chinese government is upholding moral principles and religious freedom caused a major stir and evoked strong icism from many quarters.

eader of the seven-man delegation and ef spokesman was Archbishop Howard owll, of Sydney, senior bishop of the glican Church in Australia. He was hop of the Episcopal Church of West na from 1922-33, and speaks Chinese ntly. He was thus able to make contacts t would not have been available to a anger. The delegation traveled 15,000 les in China and during its seven-week y visited areas where no other Europeans ve been since the "liberation."

PREACHING in the Sydney St. Andrew's thedral on Epiphany Sunday, Dr. Mowll d the congregation: "We soon discovered at the church has by no means gone un-rground. We found churches, with few ceptions, holding Sunday services. In any cases congregations had increased. In number of towns new congregations have en formed. The church is in fact very uch alive.

"We were met by old friends—elderly urch members now holding responsible sitions in hospitals, schools, and technical lleges, for the government does not dis-riminate against Christians. Many church embers have been elected to positions in cal and provincial government by the otes of their fellow-citizens.

"We were able to talk with them for as ng as time permitted, without others being resent. They seemed to talk quite unre-ervedly about their past, present, and fu-re. It was encouraging to see young peo-le taking their part in the many services we attended. In Foochow it was interesting to hear that some church members desired longer sermons. They said that as they worked hard for six days in the week, they wished to receive spiritual food to help them for the coming six days. A sermon lasting an hour and three-quarters they thought more appropriate.

"ALTHOUGH the Communist party is frankly atheistic," said Dr. Mowll, "the Constitution has a special clause giving freedom of religion, and we were told that the government has been very careful to observe that clause. The premier, Chou En-Lai, at Bandung last year said that it is a basic principle of communism to respect freedom of religious faith. No one can fail to admire all that the government has achieved in China during the past six years. The methods by which the whole nation has in so short a time achieved so much must astonish and mystify us. But we can be confident that God is working out his purpose in China as well as for all the peoples of the world."

IMMEDIATELY the controversy over the Archbishop's report began. Most members of the Anglican delegation hastened to defend his assertions. Said Bishop Cranswick, of Hobart: "It is a Communist-controlled country, certainly; but we found no hindrance to worship at all."

Bishop Housden, of Rockhampton, another member of the delegation, declared: "I consider that government controls, which are ever-present in a Communist country, do not conflict with the church."

Other members of the church delegation, however, were not enthusiastic about what they saw. Canon Marcus Loane, principal of the church's theological college in Sydney, stated as his view that the church in China is living in a state of "controlled freedom." Stronger dissent came from a layman who had accompanied the delegation, Mr. Francis James, managing director of the *Anglican*, who pointed out that he had learned that every Chinese priest, min-

ister, and church worker goes two mornings each week to hear the government policy expounded by a prominent member of the administration.

"You can call that 'brain-washing,' or whatever else you like," he said. Mr. James went on to point out that not just half, but *most* of the time of the delegation was spent in seeing schools, hospitals, jails, factories, collectives, political institutions, and so on. "These had nothing to do with any church. But they had everything to do with the Chinese political system.

"Then why were we shown them? Because every Chinese bishop, priest, and minister whom I met is proud of the phenomenal material progress of New China. More, everyone of them supports his government in its broad practical policy. Those who don't are not at large. More still, every single one of these men believes that the U.S. forces resorted to bacteriological warfare in Korea.

"I repeat, everyone of them believes this, including Protestants and Roman Catholics, including bishops, laymen and all. Why? Because China today lacks the one thing which to me as a journalist is vital to freedom, and that is complete, impartial, unbiased sources of news. There is not a single newspaper, as we understand that term, in China today.

"I CONSIDER," said Mr. James, "with very great respect, that Archbishop Mowll was so surprised and delighted to find there was any organized Christian body at all that he was as kind to the Chinese Christians as he could be. Further, it is no secret that His Grace dearly loves the Chinese and that he would never do anything which in any circumstances would hurt them."

Strongest criticism came from Dr. Malcolm Mackay, minister of Scots Church, Sydney, and former secretary of the Australian Council for the World Council. As the result of an interview with the Archbishop on TV, Dr. Mackay felt that it was his duty to warn the general public that Dr. Mowll was presenting a false impression of life under the Communist regime.

The interview had emphasized his fe that the church in China exists blind unprotesting in a land of propaganda. church in China—or what is left of it- now so fully a part of the plans and poli of Chinese government that it is actu an ally of that government, and is play its role in subverting men and women fr the true Gospel of Jesus Christ. Dr. Mac pointed out that the Archbishop had referred to the fact that 15 million pe had been slaughtered to make way for new regime, that the family as a unit been destroyed, and that the head of Religious Affairs Department is an ath Marxist.

DR. MACKAY went on to quote a Pres terian missionary, who had returned fr China last June, as saying that the chu there was as free as a tiger in a cage. " fear after hearing the Archbishop's desc tion of his tour is that the tiger has so co to enjoy his life in the cage, its regu meals and secure existence, that it has l all its tiger-like qualities and is now mer a house cat."

Superintendent of the Chinese Overs Mission, the Rev. John E. Su, claimed t Dr. Mowll and his party had apparen been "played for suckers." "The Red Mast in China," he declared, "expect to dest Christianity and Buddhism in a generati In some large cities they allow adults worship as Christians under strict cont in the belief that an old dog cannot taught new tricks. The Chinese regime bringing up children to hate capitalism, G and foreigners, including Dr. Mowll and party."

Despite the hard-hitting criticism, ma church people who respect Archbish Mowll will find it hard to dismiss his sta ments as mere "eyewash" and may agr that there is truth in Bishop Housden's sta ment that "Christianity represents such small proportion of the Chinese nation t the government is not primarily concern with it."

—L. W. LOFFLER

# Ministers Discuss Problems of Parish Work

By LOUIS F. MERTZ

OS ANGELES—Problems ministers en-nter in working with their congregations e discussed by 40 pastors of the South-Conference. With President John Stump the chair and with the aid of the former sident, Pastor John Simmons, they set to establish what their "greatest problem working with people" is.

The list of problems the ministers drew contained 14 points ranging from "get-g a church council to do original think-g" to "how to deal with the fear of crit-sm."

Work groups discussed the points in-idually and agreed that some were of neral concern to all. Among these points re how to handle unqualified people who have positions of responsibility, how to keep spiritual emphasis in parish activities in the foreground and "how to get others to do things we end doing ourselves."

CHURCH COUNCILMEN and their pastors of the Southern Conference discussed common problems at First Church, Glendale. Topics ranged from worship and music to stewardship and church treasurers, from building projects to education and evangelism. Synod President C. V. Tambert led a workshop for vice presidents.

FOUNDATIONS for Camp Yolijwa are going up, Southern Conference congregations were told last month. Building interrupted during the winter months will be completed in the spring.

# Illustration for a Delightful Problem: Not Enough Room

Good Shepherd Church, Reno, Nevada
*Staff conference in the boiler room*

THE NEVADA telephone book lists all telephone numbers in the state in a one-half-inch thick volume. There's still a lot of empty space to be filled out west. But the population is growing, and in some cities, such as Reno, it is expanding constantly. Churches are reminded of this fact as they outgrow their quarters built only a few years ago. Good Shepherd Church, established in 1947, received 65 adults last year and has, as Pastor Vernon E. Kotter reports, "the most delightful problem of all—not enough space." To document his assertion, Pastor Kotter sent us a photo showing him in conference with Sunday School Superintendent O. R. Vestbie and his secretary, Mrs. Steve Maytan, in the furnace room, only available place for a quiet get-together while Sunday school classes are in session. Church is now engaged in two-year funding program with $26,000 goal per year. Sunday school grew 300 per cent in four and one-half years.

A MISSION, organized Oct. 28 in San Rafael, Calif., had a charter membership of 105. The mission, developed in the Marin County seat by the Rev. Bliss W. Bellinger, is meeting at the Union Labor Hall.

A THEOLOGICAL conference was scheduled at Pacific Seminary, Berkeley, Jan. 22-24.

Over 100 pastors made reservations to hear Dr. Martin J. Heinecken of Philadelphia Seminary deliver the Knubel-Miller lectures on "Christ Frees and Unites."

Dr. Joseph Sittler, Chicago Theological Seminary, was to be heard on "The Relevance of Theology for the Task of Preaching Today." Dr. Edward S. Frey on church architecture, and Dr. George S. Berkheiser on pensions and income tax.

RESURRECTION CHURCH, Canoga Park, announced a cornerstone-laying service

**Faith Church organized at San Rafael, California**
*Charter members signed their names on illuminated scroll*

**Union Labor Hall serves United Lutheran mission in Marin County**
*Organization of new congregation was witnessed by 105 members and guests*

ish hall which will seat 550. The Rev. eth Olson is pastor.

R REDEEMER CHURCH, under develop- at Garden Grove, is remodeling a ing for a chapel to seat 125. The Rev. les Endter is the mission developer.

ie Rev. Edward Ray will be installed at e Church, Santa Barbara, on Feb. 17 by Tambert.

he dedication service for the new wing California Lutheran Home for the Aged Jhambra is scheduled for Feb. 17. The 5,000 addition will include rooms for additional guests with new office, lounge, reation facilities and an elevator. Dr. ph Rangeler is superintendent of the ne.

**Over 100 NLC churches of the greater Los eles area will participate in the Feb. 10-15 ngelism mission, according to the Rev. Ross y, regional director.**

First English Church, Los Angeles, voted raise $70,000 to celebrate its 70th anni- rsary . . . Trinity Church, Long Beach, observe its golden anniversary Feb. 24. e morning service will be televised.

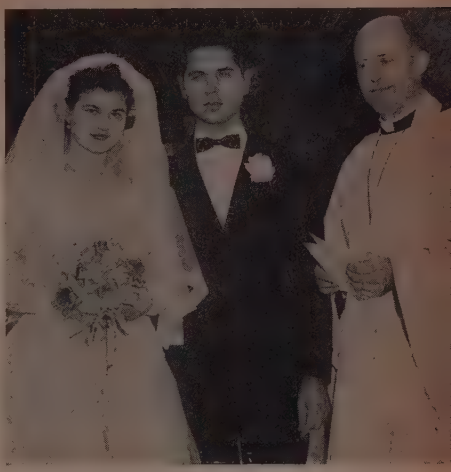
ST. ANDREW'S CHURCH, San Mateo, has rchased two properties adjacent to the esent location. Each property includes a e-room dwelling. Both will be used for urch school and parish facilities until per- anent parish buildings can be built. St. ndrew's holds three Sunday services.

SIX CONGREGATIONS of the synod became lf-supporting as to salary aid on Dec. 31. hey are: Luther Memorial, Burbank; ltadena Church, Altadena; St. Luke's, Long each; Trinity, Manhattan Beach; St. James', Richmond; and St. Andrew's, Van Nuys.

## Lutherans Win Campus Award

LUTHERAN STUDENTS won honors this win- er for active participation in campus affairs. The Lutheran student organization at Sacra- mento State College was awarded first prize for a religious float entered in the home- coming parade. The Lutheran Student Asso- ciation at the University of California won first prize for a modern Nativity display in a campus contest.

## They Said "I Do" in Hungarian



**The Joseph Nochtas with Pastor Frank Clutz**
*An interpreter was needed at formal wedding*

BRIDE AND GROOM were Julie Hagedus and Joseph Nochta, and the minister performing the wedding was the Rev. Frank H. Clutz of Faith Church, Phoenix, Ariz. They needed an interpreter, Stephen Meszaros from the U.S. Department of Commerce, to translate the minister's words into Hungarian and the "I do" of bride and groom into English.

Joseph and Julie had wanted to get married last October in Hungary. The Communist authorities were slow in approving their request. Then came the revolution, and Joseph and Julie decided to seek their happiness elsewhere. They walked from their little village, 60 miles out of Budapest, to the Austrian border, were taken to Salzburg, got to Camp Kilmer through efforts of the Lutheran Resettlement Service, and to Arizona through the aid of relatives emigrated to America in earlier years. Both refugees worked in the coal mines under the Communists, will now find employment in an inn.

The wedding was an elaborate affair, with relatives, friends and members of Faith congregation sharing in the happy day.

# Mission Development Opportunities Extend To Widening New York Metropolitan Area

A UNITED LUTHERAN MISSION was organized Dec. 16 as Grace Church by the New York - New England Synod at Greenwood Lake Village. Greenwood Lake is one of New York C most popular weekend and vacation areas and has undergone intensive development in recent years. Businessmen and commuters working in New York City and industrial centers in New York and New Jersey have built homes around the lake for year-round residence.

Grace Church, New York Conference mission at Greenwood Lake
*First church council meets with Pastor-elect Leonard Nelson*

Development of the mission was begun by the Rev. Howard A. Lenhardt, field missionary of the New York Synod, last Easter. Meetings were held in the village recreation hall. Attendance at services rose steadily. Charter membership was 80. Services were conducted by Leonard Nelson, a seminary graduate, who became the congregation's f pastor this month. He was ordained Feb

Present attendance at services of Gr Church averages sixty. During the sumn months, vacationers are expected to br the average to above one hundred.

Door-opening ceremony at St. Paul's Church, New City, N. Y.
*Population shifts opened new horizons for 40-year-old congregation*

Evidence of the c tinued widening New York City's m ropolitan area is fou also in the story of Paul's Church, N City, seat of Rockla County. Constructi of a network of hig ways connecting t county with New Yo has led to rapid d velopment of co munities in the area

St. Paul's Chur was formerly esta lished in Nanue When the congreg

old church burned down, the group
d to relocate five miles north at New
Members either moved with the church
ned the ULC congregation in Pearl

contemporary church was built and
ated in December. Growing with the
unity, St. Paul's is constantly receiving
members, Pastor William J. Hammann
ts.

tending the dedication of the church
Synod President Frederick R. Knubel,
erence President Henry Cornish, and a
ber of ULC pastors of the area. Among
were Howard E. Funk, Henry H.
s, George Handley and Dr. Edward
er.

## nner Honors ULC Secretary

## Tenth Anniversary in Office

NEARLY 200 friends and associates of Dr. Eppling Reinartz, secretary of the United heran Church since January, 1947, at- ded a dinner in his honor in New York Jan. 22. Among those present were mbers of Dr. Reinartz's family, officers the church, members of the Executive ard, and the 32 synodical stewardship retaries who were meeting in New York that day.

Chief speakers were C. Arild Olsen, rep- senting the National Council of Churches whose executive board Dr. Reinartz rves; Dr. Paul C. Empie, executive secre- ry of the National Lutheran Council, of hich Dr. Reinartz is president; and Dr. ranklin Clark Fry, president of the ULCA. oastmaster was Judge James F. Henninger f Allentown, Pa. Presentation of a gift was ade by Dr. Clarence C. Stoughton, Wit- nberg College president.

After serving a parish in East Liverpool, hio, Dr. Reinartz became promotional sec- etary for the ULC in 1938. In 1945 he ccepted a call as pastor of Holy Trinity hurch, New York City. At the 1946 ULCA onvention he was elected as the third secre- ary in the church's history, succeeding Dr. alton H. Greever.

## MEMORIAL TO FRANK KREIDER

THE BOARD OF FOREIGN MISSIONS this month received a donation of $10,000. It came from the life insurance of 27-year-old Frank Kreider who had wanted to go to Japan or Hong Kong as a missionary as soon as he completed the last year of seminary. Frank Kreider had kept talking about going to China as a missionary since he was ten years old. His dream did not come true. He died Dec. 21 from leukemia.

Frank Kreider saw Japan while serving in the armed forces. When he realized that he would not be able to return to the Far East to serve his church, he decided to leave his $10,000 life insurance to the Board of Foreign Missions to build a dormitory for boys in the Tokyo Lutheran student center. He was a member of St. James' Church, Ozone Park, New York City, of which his father, Dr. Harry J. Kreider, is pastor. The congregation is honoring his memory by setting up a memorial fund for use in home mission work of the New York Synod. By Jan. 21, the fund had reached $440.

INDIANA

## Church Development Studied In Fast-Growing Communities

By WILLIAM L. PIFER

FORT WAYNE—Congregations of National Lutheran Council bodies are conducting a community study in areas of Indianapolis and Gary-Hammond. The project is being directed by the Rev. Walter Kloetzli, Jr., secretary of urban church planning of the NLC's division of American missions.

The program involves a six-month study of the communities showing unusual growth and extends over the last ten years of development. It is being conducted in cooperation with community planning boards and will be of special interest to home mission boards and to inner-city churches faced

**INDIANA . . .**

with the problem of adapting to a changed situation in downtown areas.

CHURCH COUNCILMEN of the Indiana Synod will convene at Ebenezer Church, Indianapolis, Feb. 24. Speakers will include Dr. J. H. Dressler, retiring president of Northwest Seminary, and Paul Folkemer, a former LLM president, Baltimore.

A LEADERSHIP TRAINING SCHOOL fo tional Lutheran Council churches of t dianapolis area has been announced b Rev. John Spangler, New Augusta. Co in Bible and teaching will be offered to bers of ULC, ALC and Augustana co gations.

**WARTBURG**

## Joliet Mission Congregation Dedicates Modern Buildin

By ARNOLD H. KAITSCHUK

CHICAGO—Faith Church, a three-year-old mission in Joliet, Ill,, dedicated a $154,000 building on Jan. 27. The Wartburg Synod congregation in the industrial center thirty miles southwest of Chicago has a communing membership of 214, average attendance at services of over 200. Its pastor is the Rev. J. J. Lippoldt.

First unit for Wartburg Synod mission in Joliet, Illinois

*Three-year-old Faith Church built modern chapel, parish hall*

The building of natural wood and stone contains a chapel and parish hall. The nave seats 350.

Synod President R. R. Belter was present at the Jan. 27 service. Other ministers preaching at special services during the week were Pastors E. W. Belter, Milan E. Swasko, Andrew B. Swasko, D. P. Dovemuehle, and Victor C. Hackbarth.

THE NACHUSA GUILD of the Chicago area held its quarterly meeting on Jan. 21 in St. Paul's Church, Chicago. Mr. H. G. Walters, former president of the board of trustees of the home for children and one of the six Wartburg members on the board, spoke.

BETHANY CHURCH, Burlington, Iowa (Pastor M. E. Lehmann), has been using a n church building since January although has not yet been dedicated. Good Shephe Church, Chicago (the Rev. K. Engel, p tor), is using a new church building wh the old "bungalow type" church is being modeled as a parsonage.

NORWAY GROVE CHURCH, New Windsl Wis., recently voted to unite with the Wa burg Synod. It is a rural congregation.

IMMANUEL CHURCH, Lena, Ill. (the Re C. Pieper, pastor), is making plans for centennial anniversary on March 14. T congregation has 120 communing membe

THE PARISH EDUCATION COMMITTEE m

cago on Jan. 22 and made arrange- for a representative of the Board of Education to visit the synodical ter- Plans were also made for Wartburg at the summer camp at Pine Lake, a "Junior High" week from Aug. 4. to 10. The *Life* filmstrip series of "World's Great Religions" and the Board of Foreign Mission's color filmstrip, *A Look at Liberia*, were added to the synodical film library at Joliet, Illinois. They are available to Wartburg Synod congregations.

**5-LOUISIANA**

## anting the Church" Is Theme for Mission Conference

By JAMES F. VORKOPER

STIN—Home mission pastors got to- r at Lutherhill for a two-day confer- last month and discussed a variety of ions of specific interest to mission con- ations. Importance of the conference underscored by the fact that 42 per cent e synod's congregations were on home ion status in 1956, with many organized within the last five years.

uilding projects got a thorough discus- . The Rev. Edward S. Frey, of the Department of Church Architecture, on hand to answer questions. Pastor d F. Cooper and Dr. Charles Pelphrey ke on building fund campaigns in mission gregations. The sector plan, program- g in home missions, and Bible study, e other topics. Home mission pastors led the devotions and presided over the sessions.

Meanwhile the synod forged ahead in its mission development program. First mission to be organized in 1957 was St. Luke's Church, Richardson, Texas. Organization date was set for Jan. 13, with Synod President Royal E. Lesher and BAM Secretary Donald L. Houser scheduled to attend.

The mission was organized by Pastor Jack W. Lundin who began development work in June, 1956. Meeting place is an elementary school.

SECOND ORGANIZATION of the year was that of Ascension Church, Lubbock, set for Jan. 20. The mission, developed in the town 125 miles south of Amarillo by Pastor Clarence Hagens, worships in a rented house.

**Roadside invitation to worship on Texas highway**

*St. Paul's Church, El Paso, erected brightly illuminated billboard*

**TEXAS-LOUISIANA . . .**

GRACE CHURCH, Amarillo, bought a four-acre property including a house which has been equipped as chapel and Sunday school building.

The Rev. James Suter, Hildreth, Neb., began work as pastor on Jan. 20 succeeding Mission Developer Fred W. Henkel, who left for Midwest City, Okla., to start another mission.

OUR SAVIOUR'S CHURCH, Tyler, dedicated a new air-conditioned parsonage which was occupied by Pastor Robert R. Lesher and his family. Contributions of material from members of the church reduced the cost of the building to $16,250.

THE TEXAS COUNCIL OF CHURCHES meeting at Houston in January, adopted amendments to its constitution which enabled the committee on interdenominational relationships of the United Lutheran Church to approve membership by the Texas-Louisiana Synod. After adoption of the amendments, the synod was received into the council.

THE THREE CONFERENCES of the Texas-Louisiana Synod will meet March 18-21 in preparation for the synod convention in May.

The book to read in 1957 is "GOD AND MAN" by Valdis Mezezers, Lic. Theol., a Lutheran pastor. At your bookseller's or Vantage Press, Inc., 120 W. 31 St., N. Y. 1.

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to represent Muhlenberg Press among book stores in South, working from Philadelphia office. Excellent opportunity for young man willing to travel. Apply Sales Manager, United Lutheran Publication House, 1228 Spruce Street, Philadelphia.

The Dallas area is conducting a l[ship school on six consecutive Thu[. The Rev. David A. Jensen is dean, th[ Norman Suhr, registrar. Other staff [bers are Pastors Hugo Rathkamp, [ Prairie; Jack W. Lundin, Richardson [ Martin Yonts, Dallas.

Pastors and church councils of sync[ cided to give the executive committee [ to act in letting contracts for a swim[ pool at Lutherhill, the synod's camp s[.

LOUISIANA CHURCHES held an evang[ mission Jan. 13-17. In Lake Charle[ Rev. Norman H. Suhr was missioner [ Paul's Church. The Rev. F. W. Henke[ missioner at Lafayette.

Art Horton, St. John's Church, C[ Prairie, was appointed stewardship [ director for the synod for this year.

ST. MARK'S CHURCH, Corpus Christi, [ chased property near the church. A [ and garage will be used for Sunday sc[. This is the second house and lot adde[ the property in recent years to accomm[ the growing congregation.

ST. LUKE'S CHURCH, San Antonio, [ plans underway for constructing the [ church in 1957.

REFORMATION CHURCH, Garland, rece[ paraments from Immanuel Church, C[ Ill. . . . Our Saviour's Church, Victoria, [ all benevolence quotas in 1956 . . . [ sector project aided Crestview Chu[ Waco, to vote on the congregation's lar[ budget in its history, helped St. Ma[ Church, Cuero, pledge a record budget.

MISSIONARY INTEREST of First Un[ Church, Dallas, was evidenced by its [ ticipation in the interim financing of syn[ The congregation granted a $10,000 l[

THE REV. PHILIP WAHLBERG, JR., Cor[ Christi, has been appointed new chairm[ of the synod's stewardship committee.

ST. JAMES' CHURCH, Houston, the R[ Del Dolton, pastor, announced that it h[ become a self-supporting congregation [ Jan. 1, five years after its organizati[ Financial independence was reached in h[ the time usually permitted under Board [ American Missions scheduling.

SYLVANIA

## tstown Pastor Honored;

## w Building Projects Begun

By WILLIAM C. ROEGER

ORRISTOWN—ULC Secretary F. Eppling artz was speaker at the celebration of 25th anniversary of the pastorate of Luther A. Krouse at Emmanuel Church, stown. A banquet of the congregation attended by over 400. The Schuylkill ey Lutheran Pastoral Association, of ch he was a founder, also honored Dr. use and made him a presentation.

mmanuel Church is one of the three tstown area congregations erecting parish ses. Additions to the parish house of manuel Church at a cost of $275,000 double its capacity, as will the $125,000 lition at New Hanover Church near tstown. St. James' Church, Pottstown, also erecting a large new parish house.

ST. PETER'S CHURCH, Stowe, celebrated 60th anniversary of the congregation d honored nine charter members. The ngregation acquired additional land for ture expansion. Pastor Arthur S. Hanson s recently elected president of the Potts-wn Ministerial Association.

MINISTERIUM of Pennsylvania President harles M. Cooper installed two pastors in e conference, the Rev. H. Oscar Schless-an, Jr., at the Sassamansville parish and astor Arthur Foellner at St. John's, Quaker-own. Conference President Robert M. Lam-arter took part in the service for Pastor chlessman. Preacher at the service for Pas-or Foellner was his brother, Pastor Ray-mond Foellner, of Zion Church, Manheim. Also participating were Pastor Emeritus H. William Fitting and Pastor Harold E. Artz of Trinity Church, Quakertown.

Conference Chaplain William C. Leopold is making arrangements for the pre-Lenten retreat of conference pastors at Jerusalem Church, Schwenksville.

A CONGREGATION which had shared the church with a Reformed group for almost


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**PA.: NORRISTOWN . . .**

Groundbreaking in Sumneytown, Pa.
*Pastor Angstadt turned earth on wintry f*

100 years broke ground for a church of own last month. St. John's, Sumneyto held the service on a lot bordering on Ro 63. The $232,000 building will acco modate 500 persons in nave and choir, h Sunday school facilities in the basem Occupancy is envisaged for spring 1958. John's rescinded its ties with St. Lu Church, Obelisk, with which it had forn a parish, at the beginning of this year. Rev. E. L. Angstadt, pastor of the cha is now serving the Sumneytown congre tion alone.

A number of parishes in the confere have been welcoming refugees sponso through Lutheran Refugee Service. Tri Church, Coatesville, received seven of ei refugees sponsored during 1956. The Tr ity Church, Perkasie, Brotherhood recei

(Continued on page 44)

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**PA.: NORRISTOWN . . .**
24-hours' notice that a refugee family w arrive, provided an apartment and furnis it in one day. An English and citizen class for refugees has been organized Little Zion Church, Indianfield.

Little Zion Church and St. Paul's, Telf have joined to support a son of the pa and his wife, the Rev. and Mrs. Ray Nyce, missionaries under appointment Malaya.

Trinity Church, Perkasie, has calle Philadelphia Seminary senior, H. P Unks, Easton, as assistant pastor after graduation in May.

EMMANUEL CHURCH, Pottstown, elected Irvin W. Riegner acting gen superintendent of the Sunday school. has been active in the Sunday school 67 years. Emmanuel Church gathered o one-and-a-quarter tons of used clothing Lutheran World Relief.

A SENIOR at Philadelphia Seminary conducting services at the King of Pru mission sponsored by the Board of Hc Missions and Trinity Church, Norristo It is hoped to have a pastor on the f later in the spring. Members of the miss group will receive training in evangel from the missioner at Trinity Church dur the Norristown area mission this month.

PARAMENTS were presented recently to James' Church, Chalfont, and Little Zi Indianfield.

## East Allegheny Congregations Prepare for Stewardship Plan

By ROBERT G. SANDER

ALTOONA—Orientation meetings for stewardship sector project have been sch uled for the 54 congregations of East A gheny Conference. Pastors of the conf ence were scheduled to meet in Betha Church, Altoona, for instruction on Feb. Meetings for councilmen from all particip ing churches will be held Feb. 26-27. Ches A. Myrom, a Lutheran Laymen's Moveme assistant director, will address both meetin

e Rev. George D. Birk of Altoona, a
er of the synodical committee on
rdship and benevolence, will direct
leaders in the project. He will be as-
l by three laymen, Emerson E. Crum
Huntingdon, C. Willard McDowell of
ona, and S. Z. Miller of Clearfield. The
Robert F. Fisher, pastor of Temple
rch, Havertown, had presented the sec-
project to the conference at its last con-
ion in September. The conference ap-
ed the project which will get underway
fall. Because of a conflict in dates with
evangelism mission, the churches of West
egheny will not participate in the sector
ject until 1958.

HOWARD L. LOGAN, executive secretary of ULCA Brotherhood, will speak at a
st Allegheny men's rally in Christ (Case-
r's) Church, Sipesville, on February 17.
rally is being sponsored by the execu-
committee of the West Allegheny Broth-
ood. Harold W. Shaffer of the Bens-
ek Church (Davidsville charge) is con-
nce Brotherhood president.

CHRIST CHURCH, Westmont, has purchased
property near the church as parsonage.
ice was $18,000. Heretofore the pastor
d lived on the second floor of the old
upont Manor, purchased 15 years ago,
ich has also been used for worship. Park
Wagenbach, present pastor, hopes to
ove into the new parsonage this month.

MEMBERS of the Allegheny Lutheran
ome, Hollidaysburg, held an "open house"
New Year's Day. The family council,
hose president is Miss E. Marie Lentz,
rganized the event . . . The Jerome-Boswell
harge held tree-burning services in both
ommunities with music and carols.

THE subscription drive for THE LUTHERAN
nder the synodical plan is underway in the
ast and West Allegheny conferences. Sub-
criptions in 1956 (3,687 copies for both
onferences) showed a slight decrease as
ompared with the previous year. Promo-
ional chairmen are Pastor Carl H. Greena-
wald, Mount Union, for East Allegheny, and
Pastor Hillis G. Berkey, Rockwood, for West
Allegheny.

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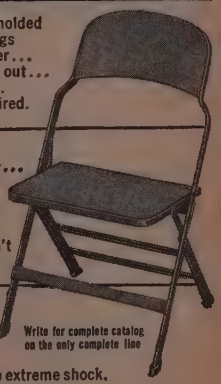

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## Spiritual and Material Gains Are Sector Project Results

By OLIVER F. WEAVER

DENVER—The sector project was begun by 13 synod congregations in October. Closing the program in December, they announced gratifying results.

Average increase in pledges for the work of the church was over 20 per cent. At St. Timothy's, Albuquerque, the increase exceeded 42 per cent.

Over 20 per cent of the members of all congregations took part as visitors. Spiritual gains were in evidence as the membership received a new awareness of the church's mission.

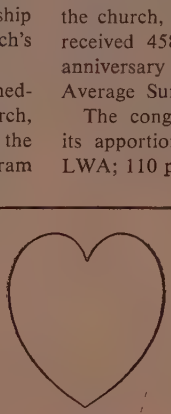
SYNOD'S workshop for pastors was scheduled for Jan. 29 and 30 in Messiah Church, Denver. Plans of the auxiliaries of the church and the new deaconess work program were to be presented by Dr. Fra Dysinger, Sister Louise Burroughs, Lu League Executive Secretary Leslie Con and Brotherhood Executive Secretary H ard Logan.

Mr. Logan was also featured speaker synodical rally of Lutheran Men at Mes Church on Jan. 30.

REPORTS now in the hands of Synod P dent John Futchs show that synod's c muning membership increased over 8 cent during 1956—from 6,805 to 7,360. crease from 1946 to 1956 was 290 per c

Outstanding example of membership g is Holy Cross, Wheatridge, Denver, w 166 new members were received du 1956. During his four years as pasto the church, the Rev. Charles L. Strubel received 458 members. Goal for the anniversary in April is a membership of Average Sunday attendance is over 40

The congregation gave 125 per cent its apportionment quota; 187 per cent LWA; 110 per cent for the Lutheran Ser


GIVE YOUR 

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Newberry College, Newberry, S. C.
Roanoke College, Salem, Virginia
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ty; and 100 per cent for Midland Col-

ue to illness, the Rev. Dale L. Knudsen, r of Bethlehem Church, Los Alamos, Mex., is confined to the Veterans Hos- , Albuquerque. The Rev. Burnell Hart- is serving as interim pastor . . . The Paul W. Funk was installed as pastor Grace Church, Casper, Wyo., Jan. 20 by ident Futchs . . . St. Paul's Church, ver, Dr. Elmer W. Harner, pastor, has hased a $35,000 property near the rch for future expansion.

PRE-LENTEN School of Religion is be- held at Messiah Church, Denver, by Co- tors J. Benner Weaver and Alton M. tter. Purpose is "to relate Christian hings to the practical areas of life." ix-week courses are: "Psychiatry and the le" and "How Christian Parents Face nily Problems."

Messiah Sunday school presented slide filmstrip projectors to two new missions, pe Church, Pueblo, and Christ Church, eyenne, Wyo.

## NTRAL STATES

## stor Theodore Althof to Leave r LWF Assignment in Austria

THE REV. THEODORE H. ALTHOF, pastor Trinity Church, Columbus, Neb., has en named senior representative for Aus- a by the Lutheran World Federation's de- rtment of world service, it was announced New York last month. He will leave for urope Feb. 15.

Mr. Althof, who succeeds the Rev. Theo- re Hartig in the LWF post, will be respon- ble for supervision of the federation's pro- am of relief, resettlement and inter-church d in Austria. He will work closely with e Lutheran Church of Austria, mainly in e field of inter-church aid, stewardship nd evangelism.

Lutheran World Service is planning a 145,000 inter-church aid program in Aus- ia for the next fiscal year. It will include ssistance to the Lutheran church in build- ing and repair projects, education, social service, salary grants for church workers, and stewardship. There are about 400,000 Lutherans in Austria.

Pastor Althof, 46-year-old graduate of Thiel College and Chicago Seminary, served parishes in Pennsylvania and Russell, Kan., before assuming the pastorate at Columbus last year.


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INDIANA

FRANK, JOHN. Mission developer. F[rom] Crawfordsville, to Greenwood-Whitel[and] Smith Valley area, south of Indianap[olis]

RICHTER, ROBERT M. From Grace Chu[rch] Erie, Pa. To St. John's Church, Koko[mo]

WHEADON, RALPH D. From Bryant-M[emorial] Corydon parish. Retirement. 462 F[ifth] Ave. S.E., New Philadelphia, O.

IOWA

WINGATE, ROY. From St. John's Chu[rch] Schuyler, Neb. To First Church, I[owa] City.

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SAMMEL, JOHN F. From Memorial Chu[rch] Shippensburg, Pa. To St. Paul's Chu[rch] Cumberland.

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## DECEASED

HE REV. FREDERICK R. GRENGER, 66, pastor of St. Stephen's Church, burgh, died Jan. 20.

e was a native of Booneville, Pa., and a uate of Bucknell University and Susquena University. Before assuming the sburgh pastorate, he served Immanuel rch, Montoursville, Pa.; Redeemer rch, Williamsport, Pa.; and Temple rch, Altoona, Pa. He also served as ice center pastor in Columbia, S. C., and umbus, Ga., during World War II.

Pastor Greninger is survived by his ow, the former Martha E. Cutler; two s, Edwin, Philadelphia, and the Rev. derick C. Greninger, Johnstown, Pa.; daughters, Mrs. Phyllis Bachman, Guin, , and Mrs. Dorothea Morck, Moorhead, n.; and three brothers.

Funeral services were conducted at St. phen's Church by Pastors H. Paul Gerd, Dan Bravin, and Synod President G. rence Himmelman. Interment was in lliamsport.

THE REV. JEHILE E. SHEWELL, 73, d Dec. 30 in Lock Haven, Pa.

Pastor Shewell was a native of Phillipsrg, N. J., and a graduate of Lafayette llege and Philadelphia Seminary.

He served St. John's Church, Duluth, nn.; West Duluth Mission; First Church, rain, Ohio; and Messiah Church, Mifflinwn, Pa. He was a mission developer in hio, Pennsylvania, and New Jersey from 925-1943. Later he served Grace Church, rsey Shore, Pa., and Trinity Church, Avis, a.; St. Michael's Church, Cogan Station, a., and First Church, Jersey Shore. He tired in 1951.

Pastor Shewell is survived by four sons, Vinfred J., Berwyn, Pa.; W. Frank and Clyde E., Rochester, N. Y.; E. Edward, Burington, N. J.; and a daughter, Mrs. Ian MacLachlan, Wilmington, Del.

Funeral services were held Jan. 1 at Jersey Shore. Burial was at Phillipsburg, N. J.


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# IN CONCLUSION . . . . . .

WHEN A MAN invites his boss home for dinner, it doesn't necessarily prove that he and his boss are the best of friends. It may mean merely that their business relation requires that they be well acquainted and work together smoothly.

If President Eisenhower were obliged to select someone whom he respects deeply, and invite him to Washington as the "most favored guest of 1957," I doubt if he would choose King Saud of Arabia.

The king's ideas of justice and civil rights are a thousand years out of date. Some of the king's vast income from oil has been used to finance Nasser's propaganda campaign against the Western nations. There are numerous other reasons for being critical of King Saud.

But just now the Eisenhower administration is up to its elbows in diplomatic negotiations in the Middle East. The U.S. wants to renew its lease on a big airbase in Saudi Arabia, and keep its priority on Arabian oil reserves. If King Saud could be wooed away from Nasser, he might be an important factor in defeating the Russians in extending their influence in the Arab world.

It was natural for Jewish people in New York City to be disgusted by the U.S. invitation to King Saud. The king has said plainly that he is eager to destroy Israel. But under present circumstances the Eisenhower administration felt it acted wisely in entertaining the king in royal style.

THE ADMINISTRATION had also planned to bring over Yugoslavia's Marshal Tito in the spring. Tito is another of the key men on the complicated chessboard of the cold war. He set the pattern of freedom from Russian domination which Poland seems to be following successf these days.

In the case of the proposed Tito v it was the Roman Catholics who v thoroughly angry. Tito removed Card Stepinac from his post as archbisho the Roman Catholic Church in Yu slavia, and until Stepinac is restored church is Tito's relentless enemy. P tically every Roman Catholic organ tion of any consequence in the U.S., s as the Knights of Columbus, turned ou the pressure it could to force the can lation of the visit. One Roman Cath Alvin O'Konski of Wisconsin, said would resign from Congress if Tito ca

AS PRESIDENT EISENHOWER said, "Y don't promote the cause of peace by t ing only to people with whom you agr Christians must never become cynical though we approve any sort of polit deal that seems likely to pay off. But Lord himself was severely criticized associating with sinners. His purpose v to save them from their sins.

We are well aware that we Americ are sinners too, probably in our vari ways as sinful as any Arab or Yugosl But we are under obligation in this mix up sinful world to seek the way of just and peace. Sometimes that means must consort with queer characters (m be even with the Red Chinese—althou these are still fighting words for a m jority of Americans).

If we deal with people only for w we can get out of them for our advanta we are always wrong. But if we try deal with people in honest concern the general welfare of mankind, the nobody with whom it is not proper us to deal.

—ELSON RUF

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